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THE South-Carolina Gazette.

Containing the freshest Advices Foreign and Domestick.

FROM THURSDAY *October* 9, to THURSDAY *October* 16, 1740.

Mr. TIMOTHY,

Please to insert the following in your next Gazette, and you'll oblige

Yours, &c.

The Wiles of Popery:
OR,
The Popish Emissary instructed.
A Conference
'Twixt a famous Roman Casuist *and an* Emissary.

Emissary. HAIL, *pious and learned Father! I am come to crave the Benefit of your Prayers and best Advices for the good Work, to which I am now appointed.*

Casu. Welcome my Son! To what good Work are you appointed?

Emiss. *The Propagating of our holy Religion among* Hereticks.

Casu. A glorious good Work indeed! And for the promoting of which, my Prayers and best Advices shall not be wanting.—What are the main Points in Difficulty with you?

Emiss. *The* Hereticks *of all sorts, you know, are sworn Enemies to our Doctrines of* Infallibility, *and* implicite Faith *in Spiritual Guides. I'm doubtful what Method I had best pursue, for the effectual Reconciling them to these Doctrines.*

Casu. For this Purpose, my Son, only obey my Voice, and if you succeed not, let me bear the Blame for ever.—The greatest Number of People in every Place, whatever their Pretences be to *private Judgment* in Matters of Religion, yet never do think or judge in these Matters for themselves; but always relie upon, and follow the *Judgment of Opinions* of such Men, whose Gifts and Graces they admire. Your Business therefore, is, to set up for *uncommon* Degrees of SANCTITY;—make bold Pretences to *Illumination*, and the *Indwelling of the Spirit*, and who dare contradict you? Ply these *Hereticks* with Scripture;—fix on that TEXT, *The Natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them because they are spiritually discern'd;—but he that is Spiritual, judgeth all Things and is judged of none*:—Insist upon it, that all who differ from you in their Sentiments, are *carnal* Men, who never felt *the Power of Godliness* in their Souls;—Produce your *own* EXPERIENCES as the best *Comments* on the Scripture: And this will suit your Purpose as well as *our Traditions*; and will keep Men from explaining any *Text* contrary to the EXPERIENCES of the *Godly*. The *Hereticks* themselves depend on *the Spirit*;—take Advantage of what is natural to their Tempers to expect, and what there is Ground for the *Righteous* to wait for;—turn to Mechanick *Impulses* and violent *Movings*; and this will not fail to suit most Tempers.—Pretend that the *same Spirit* who inspir'd the *Apostles*, is freely bestowed on *you*: and since *natural* Men cannot understand the Scriptures, & you have the *Spirit* in such extraordinary Measure, you may justly claim the Right to shew the true Meaning of the *Word*, and to think for them in religious Matters:—This will effectually wrest the *Bible* out of their Hands, who think not as you do, nor receive *your Doctrine* as the true Mind of God. For if any will dare to oppose the Sentiments of such an *holy Man*, proclaim him an Enemy to God and his Interest, and set the *Mobb* upon him; and it will pass for *Merit* to make a Sacrifice of such a *Heretick*.

Emiss. *How shall I introduce a regular Confession among them; for they hate to be under the Jurisdiction of the* Clergy, *or, in their own Language, to be* Priest-ridden!

Casu. Ply them with the same Weapons. Tell them that the *spiritual Man judgeth all Things*;—assure them, that you have such FEELINGS *of the Spirit*, that by a certain Sympathy, by comparing *your* EXPERIENCES with *theirs*, you can know certainly whether they be *Christians* or not:—*Thunder* them out of their Senses with dreadful Sounds, that will do as well with the *Ignorant*, as all the *Thunders* of the VATICAN! And since (as they themselves confess) there may be Men found in the Faith and regular in their Lives, and yet not real Christians; hence you may easily perswade them, not to trust their own Judgment or Examination of their State; but give themselves up to their *spiritual Guides*, who can clearly see through them, and hear from their Confession, how Matters are, between God and their Souls. And since none but real Christians, as they all grant, have a Right to *sealing Ordinances*, here is your *Hold*;—shew them the Danger of *partaking*, if they are not Christians;—insist that they confess their *Cases*, under a Pretence of reciting their *Experiences*, 'till you school and accustom them, to *confess* themselves to you upon all Occasions. And as you know they cannot tell *their Experiences* without mixing among them some of *their Relapses* and *Miscarriages*;—this will bring them by Degrees, to lay their Sins before you, and so introduce *Confessions* of all sorts, and gently lead them home to our *holy Mother*.

Emiss. *But their* Teachers *will prevent this, and we shall Labour in vain; unless we can spoil their Credit, and bring the People to believe, that the Blessing depends on the Intentions of the Preacher.*

Casu. That is too bold a Stroke all at once: But act your Part nicely, and the Thing will be managed. You must make great *Pretences* to the *Spirit*; and endeavour for a while to live stricter than their *Teachers*; and these things in any Man, especially a *Stranger*, never fail to gain the good Opinion and Admiration of the Multitude:—Proclaim their Teachers *carnal Men, Enemies to God*; and *Strangers* to those *Christian Experiences* which you have, and by Consequence *unfit for their Offices*, and *unable to direct* Men in their *great Concerns*. And then the more they *oppose* you, the more firmly will the People believe your *Report*; because they'll imagine that you see farther than they do, and are able and ready to discover such *Hypocrites*. By this Means you'll bring them to confine the Blessings of God on his *Ordinances*, to the *Piety of Men*; and having got it thus once restrain'd to the *Piety*, the next Remove will be

to the *Intention* of the *Spiritual Guides*; and if once you can bring them to believe that their *Salvation* or *Damnation* is so much in your Power, and depending upon your *Intentions* your point is fully gain'd

Emiss. *The Doctrine of* Transubstantiation *is so contrary to the Carnal Reason of* Hereticks, *that I despair of ever introducing it among them.*

Casu. Courage my Son; believe that you are able to do Wonders and you shall do them! If you can bring them to *renounce Reason*, and *depend* on their *Spiritual Guides*, what Difficulty can there be in this? You know that the Plan is laid to wrest the *Bible* out of their Hands by giving it up to your pious *Explications*. Let this be once accomplished, and then expect my farther Directions.

Emiss. *But how shall I introduce the* Monks, Fryars, Abbots, *and all the Lay Brotherhood, whom they have long since exploded; who are so very useful to promote our* Designs *and raise* Divisions?

Casu. Very easily, my Son! Perswade them, that the *weakest* Person that is a *true Christian*, has a *better* and *fuller* Acquaintance with the *Christian Religion*, than the greatest *Letter-learned Rabbi* among them; and wherever you can find any *busy* pragmatical Fellow, that has *Impudence* and Self-Conceit enough to be a *Tool*, and Industry enough to serve *your* Turn, *teach him his Lesson*;—perswade him to despise an *orderly Call* to the Ministry, as only the *Call of Men*; and to follow the *inward Call* of the *Spirit*, going about doing good to Souls:—Tell them that *Learning* signifies nothing, and that the *Spirit* which is now promised to *all Believers*, as well as it was in the *Apostles* Days, will guide them to an infallible, *experimental* Explication, of all the difficult Passages in the *old* and *new Testament*;—prompt the *sighing Sisters* not to bury their *Talents*, but employ their *Tongues*:—And thus you may send Hundreds on your Errands, without knowing whose Interests they serve: And if the design'd Project can be accomplished, they will every one of them serve for *Monks*, *Fryars* and *Nuns*.

Emiss. *Their* Teachers *are most or all of them inclin'd to marry; therefore please to propose a* METHOD *to oblige the Clergy to live single.*

Casu. My Son, you must set them a good Example your self: Obstinately refuse to alter your Condition of Life; and I allow you always the *Privilege* to carry about with you some *pious Sisters*, for the good of their Souls But if our Scheme takes, and you succeed in the other Things propos'd, you shall introduce this of Course; at present you need do no more, than to plead that its the indisputable *Privilege* of every *Christian*, to hear the Ministers he reaps most *benefit* by; and of Consequence, the Ministers will be oblig'd to preach where they can do most Good, and get most Hearers, which will prove so inconvenient to those who have Families, and lay them under such Hardships and uncomfortable Tossings to and fro, as will effectually discourage all the *Gifted Brethren* that are single, from ever thinking to alter their Conditions unless they be *Fools* or *Madmen*.

Emiss. *But how shall I introduce* Penance? *'Tis a Doctrine so contrary to Flesh and Blood that these* Carnal Hereticks *will scarce ever be brought to embrace it?*

Casu. This may easily be done For Men have naturally a Desire to make some *Expiation* for their Crimes; & what can they think will better recommend them than some gentle Austerities? How ready are Men to imagine that their *Duties*, their *Repentances* and *Tears* will recommend them to the Favour of God! Insist therefore on the Necessity of *strong Convictions*; attended with much *Crying* and *publick Sorrows*,—persuade them, they must all of them have this, before they are fit for the Grace of God: And this will introduce, by the by, Merits *de congruo*, and make them imagine they must do something themselves to fit them for saving Grace;—Maintain, that every true *Penitent* must *sigh* and *weep* and *howl* in a lamentable Manner; and when this *pious Fraud* has taken place, they will be content to undergo any Labour or Fatigue, to join in a Chorus of Mourners, and will dislike all who don't *scare them out of their Wits* by Noise and frightful Expressions. And being once possess'd with a Notion, that *Bodily Exercise* is profitable, & that *Tears* will recommended them to God, and prepare them for his Grace, it will be easy to persuade them to *Scourgings* and *Pilgrimages*, or what ever will bring them to *shed Tears*.

Emiss. *One Thing more, Father, and I have done: For this seems to crown all, and compleat our Work: There will be always some bold* Inquirers, *who will not submit to our Doctrines, and may spoil all; and you know* Hereticks *will not be brought to use proper Severities against those who are out of the* Pale, *and may prevent others from coming in; for they keep Faith, and allow civil Privileges to such as are not of the same Faith with themselves.*

Casu. This Doctrine of *destroying Hereticks*, must be a little disguised for a while; but take Courage, the Thing may be accomplished. All Men are (as themselves confess) while in a State of Nature, *Children of Wrath*;—Upon this Principle then, that *you* can judge their State, and know who and who are, or are not the *Dear Children of God*, you may plausibly advise all that are *holy*, to refuse to converse with such, as you see plainly are *the Children* and *Emissaries of the Devil*, and wou'd hinder the Work of God: And this will unavoidably beget *Shyness* and *Dislike*, *ill nature*, and an *unfriendly unsociable Temper*;—for when Men are once brought to look on their Neighbours as HEIRS OF HELL, and INCARNATE DEVILS (*and this you must imprint deeply on their Mind*) they will soon think no Treatment *too bad* for such; and so by an insensible Gradation, *Fines*, *Imprisonments*, Loss of *civil Rights*, nay *Fire* and *Faggots*, and the most wholesome *Severities*, will be introduced to curb the Insolence of these bold *Inquirers*; who dare scruple to receive our *Dictates*, and will not submit to our holy *Catholick Faith*.

Emiss. *I return you my hearty Thanks, holy Father, for your sage and important Advices, and shall be sure duly to regard and observe them.*

Casu. Adieu, my Son; and may all the Blessings of our *High Pontiff*, and Holy Church attend you.

From the Gentlemen's Magazine, for June last,

THE Death of the King of Prussia and the different Temper of his Successor, seem to portend some Alteration to the Affairs of Europe, and excite the publick Attention. That Prince died before he had Time to compass two Things, that he seem'd to have laid to Heart; the first was a Re establishment of a good Correspondence with the Court of Great Britain, which in some of his last Moments he gave Orders about; the other was the Determination of the Succession to Juliers and Berg, in relation to which he publickly and privately gave it in Charge to his Successor not to offer any Diminution of the Army till that Affair should be brought to a happy Issue: This he urged the more, as knowing the Prince never affected the tall Grenadiers or indeed the Army —At a Grand Council the new King propos'd, 1. That a Minister should immediately be sent to his Uncle the King of Great-Britain, in order to Re-establish the Friendship and Communication of Counsels between the two Courts 2. To offer his Mediation to the Empress of Russia, and King of Sweden, in order to preserve the Peace of the North *I shall be sorry*, says he, *that any Blood should be spilt in my Neighbourhood, if I can hinder it.* Lastly, he proposed a speedy Reduction of the Forces from 70,000, their present Number, to 30 or 40 000 Men. The two first of these Propositions were applauded by the Council; but touching the 3d it was humbly remonstrated that till the heavy Cloud that hovered over his Borders on the side of *Swedish* Pomerania and Russia, as also over Juliers and Berg were blown over, it were more advisable to defer the Reduction of the Army. Upon this the King seem'd very thoughtful, and after a few Minutes Silence, only said with very great Marks of Concern, *How then can I ease my People of their Burthens?* — His Majesty passing between Potsdam and Berlin was accosted in the Road by 1000 little Boys from 5 to 10 Years old, who after Acclamations of *Long Live* Frederick *our gracious Lord*, encompass'd his Coach and cry'd out, *Merciful Lord, deliver us from our Slavery.* The King promised them their Liberty, and next Day they had it. These poor Children were all enrolled by order of the late King, and wore a red Cravat as a Badge that their Parents had nothing to do with them, which Cravat they call'd the *Collar of Slavery*; but the King has order'd his recruiting Officers to strike them out of the Roll, and to take off the ignominious Ornament from their Necks; he has abolish'd the Custom introduc'd some Years ago

ago of registring Children as soon as they were born, in order to make them serve in the Army when grown up.—Several tall Men being presented to his Majesty, he order'd them to be sent back to the Regiments from whence they had been draughted, saying that extraordinary Stature in a Soldier was what he little regarded, and order'd that the highest standard for Recruits should not exceed 5 Feet 10 Inches (about 6 Feet 4 Inches English) and that a Man of that Stature should not receive above 80 or 100 Crowns English Money. The King has also ordered, that the Queen Dowager shall be stiled Queen Mother, and that instead of Majesty (as has been usual) she only call him Son. His Regard for Learning is as remarkable as his Piety, his Majesty having desired M. Rollin at Paris to continue his Correspondence with him.

CHARLES-TOWN,

On Monday last a small Schooner, hir'd by Maj Heron to carry Recruits, Provisions, &c. to Georgia, sail'd from hence, and Yesterday put in here again, having been chas'd on Tuesday by a large *Spanish* Privateer off St *Helena*, which continued chasing her for 9 Hours, but Night coming on, the Schooner endeavour'd to avoid her, but Yesterday Morning about 1 o'Clock, the Privateer's Boat, mann'd with about 30 *Spaniards* came up with the Schooner again, and fir'd several Shot at her, which was return'd in so warm a Manner, that the Boat was oblig'd to run amongst the Breakers, which gave the Schooner an Opportunity to escape.

We hear that the said Privateer was seen Yesterday Afternoon (by the Ships in Rebellion Road) lying off the Coffin Land

And we hear that a Vessel is now fitting up here to sail immediately in quest of her, so that we hope soon to be rid of such a troublesome Neighbour.

Custom House, Charlestown, Entered Inwards,

Sloop Margret and Mary, John Hurt from New-York.

Entred out.

Ship Charming Betty, James Anderson for Cowes.
Brig Mermaid, Nicholas Mitchell, and
Snow Tryton, David Harrison for Portugal.
Sloop Nancy, Edw: Lightwood for Barbados.
——— Swanzie, Wm Harris for London.

Clear'd for Departure.

Ship Amoretta, John Crode to Brissol,
——Squirrel, John Brown to Ditto
Sloop Industry, Abraham Hughes to Barbados,
——Fair-Play, Clement Hudson to Providence.
Brigt. Lucy, John Lindsay to Philadelphia

EXPORTED from *Nov* 1, 1739.

	Barrels of
Rice 87312.	Tarr 2201.
Pitch 1077.	Turpentine 528

WHEREOF 7822 Barrels of Rice was exported directly to the Southward of Cape *Finisterre*.

PRICE of the following Goods.

Rice 45 s *per C.*	Turpentine 20 s.
Pitch 40 s.	Skins 18 to 19 s.
Tarr 30 sh.	New Corn 10 s per Bush.

AT a Court of General Sessions of the Peace, Oyer and Terminer, Assize and General Goal Delivery, holden at *Charles Town*, the Fifteenth and Sixteenth Days of *October*, Anno Dom. 1740 The Jurors whose Names are here under mentioned, being duly summoned & returned to serve as Jurors at the said Court, made Default, viz. Grand Jurors, *Richard Hall, Burtonhead Boatwell, James De St Julien, William Power, Thomas Rose, Henry Williamson*, fineable at Ten Pounds Proclamation Money each. Petit Jurors, *Benjamin Wood* jun *Peter Tamplet, Samuel Fulton, David Davis, Henry De St Julien, John Richards, James Blakely, Abraham Satur, Edward Boid, Anthony Poitevin, Lewis Dutarque, Isaac Bradwell, Robert Rivers*, sen. *Richard Beden*, jun. *George Colleton, Thomas Elliot*, fineable at Five Pounds Proclamation Money each, unless they and each of them can shew good and sufficient Excuse upon Oath to the Judges of the said Court, why the said Fines should not be respectively levied at the said Court, on the Monday next before the Court of Common Pleas to be holden on the second Tuesday in *November* next, pursuant to the Direction of the Act of the General Assembly in that Case made and provided,

James Wedderburn, *Clerk of the Crown and Peace.*

Stray'd from Charles Town about a Month since, a large Bay pacing Mare, branded on the Mounting Buttock 6. and with her was a Bay Horse Colt of this Year. Whoever will bring them to George Austin in Charlestown or Elias Ball jun at Strawberry, shall have Five Pounds Reward, by *GEO. AUSTIN.*

All Persons indebted to *Hugh Wire*, either by Note, Bond, or Book Debt, are desired to pay it to James Wright and James Michie, Esqrs. in Charles Town, at or before the first Day of January next, otherwise they will be sued without further Notice: The said Wire departs this Province the first Day of March next, and would willingly settle with every Body, as he would do it for nothing, but is afraid the above Gentlemen must be paid for doing it. *N.B* All Debts contracted since last March are exempted from the above, by *Hugh Wire*

The 6th of *November* next will be exposed to sale, the Goods and Chattles of Samuel Masters deceased, at his Plantation at Little River, and also sundry Tracts of Land by his Executrix Ann Masters: Also the Slaves and Neat Cattle by William Wattes, for ready Money

☞ Whereas *Mary Manduell*, the Wife of *John Manduell* of St Helena Island, has eloped from her said Husband; These are therefore to forewarn any Person or Persons from crediting of her on her said Husband's Account, for they will never be paid by *John Manduell.*

To be sold by the Printer hereof,

A View of the Town, Castle and Harbour of *Porto Bello*, when taken by Admiral *Vernon*, with the Manner in which it was taken by the said Admiral.

Also,

An exact Plan of the Town, Harbour and Forts of *Carthagena*, and an exact View of the Town.

Stray'd or Rode away about 3 Weeks ago, a gray Horse, Branded A M on the Mounting shoulder, and on the Buttock of the same side, an R and a flower de Luce in two places on the said side. Whoever brings the said Horse to *Adam Beauchamp* in Charlestown, shall have 3 *l.* Reward. *October* 4 1740.

JUST IMPORTED

IN the Brigt. Maremaid, Nicholas Michell Master from Madeira, a choice parcel of Madeira Wine; and from Antigua, good Rum, Coffee, Clove Water, &c. all which will be sold cheap for ready Money by

JOHN DART.

TO BE SOLD

BY Benjamin and Thomas Smith, the following Tracts of Land, viz. 1000 Acres in St John's Parish, near Watboe, joining Lands belonging to Coll. Wm Waite, & Mr. Elias Ball. 1000 Acres at Wassamsaw, joining Lands belonging to the late Coll. Thomas Broughton, the greatest part whereof is fine Swamp Land. 150 Acres in Goose-Creek, about a Mile from Back River Landing, known by the Name of Bonnee's Swamp 50 Acres joining Ditto & known by the Name of Tucker's Swamp; and, 201 Acres joining Ditto, and partly on Back-River.

Any one inclinable to purchase any Part of the above Lands, may treat with the said Benj and Tho: Smith in Charlestown, who will dispose of them very reasonable.

IN THE SNOW TRYTON,

Capt. *David Harrison*, from *Bristol* and *Madeira*

WE have just imported, a choice Cargo of Madeira Wine, fine Salt at 10 sh per Bushel. choice old Port Wine, in Hampers of 3 doz. by *Stead, Evance* & Comp.

N.B. We have also to sell Barbadoes Rum, Molosses, Lime Juice, & 3 Negro Girls. Stead, Evance & Comp.

Run-away from my House near Dorchester, Two Negro Fellows both named Frank, One of them Ran-away in March last, and is a Thick well set fellow very black: The other Run-away the 3d of this Month, he has a Scarr on one of his Arms, they both Speak good English & are branded T L P all in one. Whoever can give any Intelligence of them, so that they may be catch'd or brought to the Work house in *Charlestown*, or to me, shall Receive 5 *l* Reward for either of them or 10 *l* for both.

October 5, 1740. *Thomas Porter.*